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## MASSACHUSETTS COLONIZATION SOCIETY.

THE MASSACHUSETTS COLONIZATION SOCIETY held its Thirty-first Annual Meeting at its office in Boston, on Wednesday, May 29, Hon. EMORY WASHBURN, President, in the Chair. The Treasurer's Account and the Annual Report of the Board of Managers were presented and accepted. The officers for the year ensuing were unanimously elected.

## ANNUAL REPORT.

### OBITUARY.

Our Thirty-first Report must commence with an admonition, not only of the shortness of life, but of the necessity of being prepared for its termination at any moment.

On the evening of the twenty-sixth day of August last, while on his way by railroad to meet a professional engagement, an event which he had no power to avert, and no warning to avoid, suddenly terminated the earthly labors of the Rev. EZRA STILES GANNETT, D. D., Senior Vice President of this Society. Dr. Gannett's name is the third on the list of sixteen gentlemen, at whose call a meeting was holden for the organization of this Society, May 26, 1841. He was chosen Vice President by the Board of Managers at their first meeting, and, since the death of Rev. Dr. Woods, in 1854, had been its oldest Vice President. By public speech, and through the press, and by his constant benefactions, as well as by the great influence of his universally respected name, he gave us valuable aid to the end of his life.

### SEMI-CENTENNIAL SURVEY.

In February, March, and April, 1819, missionary explorers from Sierra Leone could find no place, in what is now Liberia, where a mission could be safely attempted. Our first colonists sailed for Africa in February, 1820, and took possession of Cape Mesurado, where Monrovia now is, April 25, 1822—just fifty years, one month, and four days ago. The establishment of the Colony opened the country to missions;

and they were soon commenced, and increased with its growth. Six Boards of Foreign Missions are now at work there; and are annually reporting extensive operations and gratifying success. And, by reading their reports, multitudes are induced to rely on them exclusively for the regeneration of Africa. It seems proper, therefore, before proceeding further, to inquire whether that exclusive reliance on missions is safe, or whether our labors are still needed in order to their success; and for that purpose to inquire what those Boards are actually doing, and what aid, in doing it, they derive from us. The examination will show that they are dependent on us, almost entirely, for men; that their missionaries, nearly all of them, are not men whom they have sent out as missionaries, but men, or the children of men, whom we have sent out as emigrants, and established there with the means of subsistence.

#### PROTESTANT EPISCOPAL MISSION.

The mission of the Protestant Episcopal Church in Liberia was reported by Bishop Payne, in October last, to have 24 missionary stations, of which 14 were among the native population; 13 ordained ministers, and 27 other laborers; 9 churches, 1 chapel, and 64 other regular preaching places, and 453 communicants. Of the 13 ordained ministers, one is the Bishop, who has since resigned; one is a white missionary, sent out by the Episcopal Board; eight are Liberians; that is, emigrants or their descendants; and three are native African converts from heathenism. There are three Liberian and three native candidates for orders.

#### METHODIST EPISCOPAL MISSION.

The Liberia Annual Conference of the Methodist Episcopal Church reported, about two years ago—*Members*, Americo-Liberians, 1,239, Natives, 529; Probationers, Americo-Liberians, 300, Natives, 140; Missionaries, 19; Local Preachers, Americo-Liberians, 38; Natives, 3. It is not known that any one of the 19 missionaries is a white man, or a man sent out as a missionary. The Bishop—Roberts—is an Americo-Liberian, educated in Liberia. Mr. Pitman, Delegate from the Liberia Conference to the National Conference now in session at Brooklyn, New York, is a native convert from heathenism.

#### PRESBYTERIAN MISSION.

The Presbyterian Board of Foreign Missions reports 6 ordained ministers, 2 licentiates, and 3 teachers. Their names are given; and all are known to be Liberians.

#### NORTHERN BAPTIST MISSION.

The Northern Baptist Board, in 1871, made appropriations for the support of 15 missionaries, all of whom are Liberians.

They have also a Training School for missionaries under the superintendence of Rev. J. T. Richardson, a Liberian; and they assist Rev. J. Vonbrunn, who is the son of a native king, and a Liberian justice of the peace.

#### SOUTHERN BAPTIST MISSION.

The Southern Baptist Board reports 8 ordained ministers, 3 licenciates, 2 teachers, and a financial agent; all of whom are Liberians. The names of three of these appear also on the list of missionaries of the Northern Baptist Board; they probably having served both Boards some part of the year.

#### LUTHERAN MISSION.

The Lutheran Mission at Muhlenburg, formerly under the care of Rev. J. Kistler, a white missionary sent from this country, has been for two years or more under the superintendence of the Rev. David Kelley, an emigrant from Pennsylvania, and at one time a member of the Legislature of Liberia. His assistants are Liberians.

Here we have six Foreign Missionary Boards in the United States, reporting about one hundred and forty-two laborers in Liberia, of whom fifty-two are ordained ministers of the Gospel; numerous local churches, most of them containing converts from heathenism; Sabbath schools, day schools, and higher schools; and the work advancing beyond the civilized settlements, among the native tribes, who invite its progress. All this is true, and honestly told. But the cursory reader or hearer, if not well versed in African affairs, is liable to be grossly deceived by it. It will sound to him as if these six Boards had found fifty-two ministers of the Gospel of suitable character, and sent them out to Africa as missionaries to the heathen. On reflection, and reading more carefully, he may find that some, perhaps five or six of them, are native converts, the fruits of missionary labors. But he will be surprised to learn that, of the fifty-two ordained ministers, only two, one of whom has resigned, were sent out from this country as missionaries, and that Liberia herself has furnished the other fifty, and, except the wives of those two, and perhaps two or three other women, all of the ninety who are not reported as ordained.

Many of these missionaries were ministers of the Gospel in the United States, who emigrated, like other emigrants, by the aid of the Colonization Society. The others have attained to their clerical standing in Liberia; some of them, but not all, having been aided in their preparation by the Missions. Four of the ordained missionaries of the Northern Baptist Board are emigrants, sent out by the Colonization Society since the war.



For this state of affairs, the Missionary Boards are not to blame. They have done what they could. They have sent out white laborers, ordained and unordained, who have labored there till death or failing health terminated their labors. By their generous sacrifices of life, health, and treasure, they have contributed largely towards the present ability of Liberia to furnish missionaries, and they are perfectly right in availing themselves of the supply which they have done so much to create.

But the facts effectually dispose of the theory, that Africa is to be regenerated by Missionary Boards, without the aid of Colonization. Liberia is found to be absolutely indispensable as a nursery for missionaries, and must be sustained, if these missions are to live and prosper.

#### EMIGRANTS FROM AMONG THE CHOCTAWS.

One of these six Presbyterian missionaries, the Rev. Simon Harrison, has a history which connects his name with some of the business of the year. He and his family were slaves of a Choctaw Indian. Through the labors of missionaries among the Choctaws and Cherokees, numbers of both masters and slaves had become members of the same Christian churches. Their relation as Christian brethren in the church was felt to be incongruous with that of master and slave out of it. In view of the probable action of the white slaveholders around them, emancipation on the soil was thought dangerous. It was therefore concluded to make their slaves free in Liberia. It was hoped that, in that way, slavery might be quietly removed from those nations.

Accordingly, four from the Choctaw nation and five from the Cherokee sailed from New Orleans, December 31, 1852. It was on that most disastrous voyage, by the brig Zebra, when the cholera struck New Orleans while they were embarking, and all except a girl of five years and another of two, from the Choctaws, and a young man of eighteen from the Cherokees, died of that disease on the voyage.

But the plan was not given up. April 25, 1853, Simon Harrison, from among the Choctaws, with his wife, two sons, and a daughter, embarked at Baltimore on the ship Banshee. Their freedom had been purchased by friends of the Choctaw Nation, in New York and Boston, who felt an interest in sending him out as a pioneer, to select a location and commence a settlement, where his brethren who were to follow him might be received. He selected a place at the Rapids of the St. Paul's, about twenty miles from its mouth, where he still lives, and is one of the missionaries reported by the Presbyterian Board of Foreign Missions. But just then public attention was called



to this subject in such a way, that it was thought unsafe to follow up the movement actively at that time. Whether this conclusion was the result of timidity, or of prudence, on the part of the Indians, it is not necessary for us to decide. Yet their interest in the enterprise did not at once subside. The *African Repository* acknowledges donations from the "Choctaw Nation" to the amount of many hundreds of dollars, from 1850 to 1858; some of the donors being white men, some Indians, and some negroes, of whom some were slaves.

During the late civil war, those Indian nations were drawn into co-operation with the Southern Confederacy, and were understood thus to have forfeited the rights which they had possessed under treaties with the United States.

After the war, April 28, 1866, a treaty was concluded, by which the Choctaw and Chickasaw nations ceded certain lands to the United States, in consideration of which \$300,000 was to be invested and held in trust, to be paid to them, if they should within two years enact laws emancipating and fully enfranchising all persons of African descent held among them as slaves; and, otherwise, for the benefit of such persons of African descent as should be willing to remove from the Indian Territory. Those nations have given notice that they have not enacted such laws; and they desire the removal of such persons of African descent from their borders, according to the treaty; and about seven hundred of said persons have signified their desire to be removed. It is understood that they desire to be removed to Arkansas, and to form a settlement there by themselves. In view of these facts, a bill was introduced into Congress, March 11, by Hon. George M. Brooks, of Massachusetts, authorizing the Secretary of War to remove such persons, according to their desire, at an expense not exceeding twenty dollars each, and to pay one hundred dollars to each of them, to aid them in procuring and improving homesteads.

On learning that such a bill had been introduced, it was thought a duty to ascertain whether any of those "persons of African descent" were desirous to follow their pioneer, Rev. Simon Harrison, to the place which he had selected for them in Liberia. Accordingly, the President and Secretary of this Society wrote to Mr. Brooks, and the Secretaries of the American Colonization Society had interviews with the proper authorities at Washington. But no encouraging result has yet been reached. The bill before Congress leaves them at liberty to remove to Liberia; but the amount appropriated is altogether insufficient to defray the expense of their removal and of the necessary outfit. There must be some among them who

remember "Father Simon," and may-be some who would be glad to follow him; but none such have yet been found.

#### FINANCIAL.

By an arrangement completed in February, 1870, the American Colonization Society is made our agent for the collection of funds. The duties of this agency it has performed during the past year, as the preceding, through the labors of the Rev. D. C. Haynes, its District Secretary for Massachusetts, Connecticut, and Rhode Island. According to the arrangement, he solicits and receives the funds and remits them directly to Washington, where they are entered on the books of the American Society to our credit. Yet, for various reasons of convenience, some donations pass through the hands of your Treasurer, and some disbursements are made by him.

The whole amount of our receipts for the year ending April 30, 1872, has been \$3,628.73; disbursements, \$3,783.54; leaving a balance due the Treasurer of \$154.81. Of these amounts, \$2,129.40 was received at the office of the Parent Society at Washington, and placed to our credit on the books of its Treasurer; \$837.33 has been expended in meeting liabilities of the Parent Society, by its order, a part of the amount being remitted to us from its Treasury; and \$650.00, given to the Parent Society for Liberia College, has passed through its Treasury and ours to that of the Trustees of Donations for Education in Liberia.

#### EMIGRATION.

Of the emigration in 1871, the Annual Report of the American Society speaks as follows:

"The emigration during the year, at the expense and under the auspices of the Society, comprises two hundred and forty-seven persons, exceeding by forty-nine those of the year 1870, and making a total of two thousand eight hundred and thirty-three colonized since the close of the war.

"The barque Thomas Pope, which sailed from New York on the 22d February, carried out two promising young men, sons of the Rev. Melford D. Herndon, formerly of Kentucky, and for several years past a laborious missionary among the Bassa tribe. They arrived safely with their father, who came to this country to obtain them and his other children, whom he had left slaves when he removed to Africa.

"The customary fall expedition of the Society was dispatched in the barque Edith Rose, Capt. A. Alexander, which left Hampton Roads, Virginia, on the 7th of November, direct for Monrovia. It consisted of two hundred and forty-five first-class emigrants, with their baggage and outfit, and the usual supply of provisions, goods, and tools, for their settlement.

“These people were mainly in families, and were a careful selection of the most likely to be useful and to succeed. They came from Clay Hill, York County, South Carolina, 168; Valdosta, Lowndes County, Georgia, 63; Ellaville, Madison County, Florida, 5; Windsor, Bertie County, North Carolina, 5; Savannah, Georgia, 3; and Richmond, Virginia, 1. Three go at the urgent invitation of relatives at Monrovia, and are to reside in that city, and two hundred and forty-two are to locate at the new interior town of Arthington. Thirty-three were under two years of age, eighty-four were between two and twelve, and one hundred and twenty-eight were twelve years of age and upwards. Fifty-two were communicants of the Methodist, Baptist, and Presbyterian Churches—including a minister of the Gospel. Of the adult males, thirty-eight were farmers, three blacksmiths, one tanner, and one carpenter. Generally, the people had provided themselves with a suitable supply of clothing, bedding, household utensils, and agricultural and mechanical tools. All were pleased with the vessel and the thorough preparation made for their comfort, and they began the voyage in excellent spirits, and with expressions of gratitude for the anxiously sought opportunity of reaching fatherland.”

#### MODE OF CONVEYING EMIGRANTS.

In view of the amount of the Parent Society's business in 1866 and the probability of its continuance, and of the rates at which vessels could then be chartered, the purchase of the *Golconda* was a judicious investment. About the close of 1870 circumstances had changed, and the expediency of her sale, after her sixth voyage, became probable. She was, therefore, ordered to return from that voyage to Boston. On her return, February 21, she struck on Nantucket shoals. She soon floated off; but having sprung a leak, and the wind favoring, she made for New York, arriving February 24, without loss of life or cargo. The necessity of extensive repairs was an additional motive for selling, and an advantageous offer at private sale was accepted.

The question then arose, whether the time had not arrived for a change in the mode of sending out emigrants. Nearly all the emigration in the world, in this emigrating age, is carried on in trading vessels, in connection with commerce. In the beginning of our operations this was impracticable; for there was no commerce to that part of the world, in connection with which our emigrants might be sent out. We were obliged, therefore, to own or charter vessels, and chartering was the more expensive, because there was little or no freight for the return voyage. But our operations and other causes

had brought into existence an extensive commerce, in connection with which a few small companies of emigrants had already been sent out. Would it not now be possible and advantageous to give our whole business of transporting emigrants that direction? This question could be conclusively answered only by making the attempt. Negotiations were therefore opened, early in the summer, with firms in some of our principal seaports, by whom the proposals were favorably entertained. A Boston firm could make no engagement for that year, because none of their vessels would be at home, ready for a voyage, in November. The most advantageous offer was from Messrs. Yates and Porterfield, of New York, who received the emigrants on board the barque Edith Rose, Capt. Alexander, at Hampton Roads, and after a pleasant voyage of 37 days, landed them all safely at Monrovia, December 15. On arrival, the assembled passengers passed a vote of thanks for their "very kind" and "satisfactory" treatment on their voyage. This first attempt, therefore, may be considered as decidedly successful, and encourages the hope, that the proposed change of policy may be made permanent.

#### APPLICATIONS FOR AID.

The number of emigrants would have been much larger, had the funds of the Society permitted. And for the present year, and apparently for many years to come, the liberality of the public in furnishing funds will be the measure of emigration. Thousands of colored people have been desirous of joining their friends and relatives in Africa for many years, but could not, because they were slaves. On the termination of slavery and the war, there was a rush of applicants for passage. Six hundred went out by the first voyage of the Golconda. Planters, who wanted cheap labor, and politicians, who wanted votes, took the alarm, and by all the devices which their wicked ingenuity could invent, diverted the minds of some from the purposes of emigrating at present. But their power seems to have been nearly exhausted. The colored people have had time to think, and the result is, that applications are steadily increasing in number and in urgency. The number of applicants on the Society's books is now more than 3,000. There were, in January of this year, 54 applications from South Carolina and 356 from Georgia; in February, 550 from Alabama, 13 from Georgia, and 214 from Florida; and from March 1 to 15, 50 from North Carolina, 200 from South Carolina, and 300 from Georgia; in all, 1,737 applicants from five States in two months and one-half. These facts show that the amount of emigration will be determined by the amount of funds.



## THE DUTY OF AIDING

And the amount of funds ought to be such, that suitable applicants need not be refused. They desire to emigrate, for the improvement of their condition and that of their families. Their "former condition of servitude" has prevented them from accumulating the necessary means of removal. Africa is the land of their fathers, from which their ancestors were brought unwillingly, and from which they have been kept, and are still kept, unwillingly. It is the land where they are "needed as laborers, for the development of the country," far more than they are here. Barbarous Africa needs them as teachers of civilization. Every man, woman, or child, who goes there and practices the common moralities and decencies that prevail even among the poor and uneducated in a land of Christian civilization, exerts a beneficial influence on many heathen barbarians. Even those of them who have no such intent, act as missionaries, showing that Christian civilization is better than heathen barbarism.

But many of them, ministers of the Gospel and others, have that intent, and desire to emigrate for that express purpose. And that desire is nothing new among them. It has existed ever since the Rev. Lot Cary emigrated from Richmond for that purpose in 1821; ever since the "African Mission Society," that contributed to his support in Africa, was formed in the colored church of which he was pastor in 1815,—a year before the Colonization Society existed; indeed, ever since the Rev. Samuel Hopkins and Ezra Stiles, of Newport, R. I., began to assist some of them in their preparation for that work in 1773, —two of whom sailed from Boston to engage in it in 1826. Since emancipation, this desire has shone forth broader and brighter. It has been a leading motive in every company of emigrants that has gone out since that time. And when they arrive, they engage in the work. Four of these recent emigrants are now employed as ordained missionaries by one Board of Foreign Missions in the United States; and they and older emigrants, and their children educated there, constitute, as we have seen, the entire missionary force employed there by six Boards of Foreign Missions, except about five converted natives and one white man. And this same desire is urged as a leading motive by a large proportion of the more than three thousand applicants who are now entreating our assistance.

In view of facts like these, we confidently appeal for aid to all who desire the regeneration of Africa.

For the African Repository.

**THE OBLIGATIONS OF AMERICAN BLACK MEN FOR THE REDEMPTION OF AFRICA.**

LETTER No. IV.—RACE FEELING A VIRTUE, AND HENCE JUSTIFIABLE.

BY REV. ALEXANDER CRUMMELL, M. A.

TO COLORED STUDENTS, UNDERGRADUATES AT XENIA, LINCOLN, HOWARD, AND OTHER COLLEGES IN THE UNITED STATES OF AMERICA, ON MATTERS PERTAINING TO THE CONVERSION OF AFRICA.

GENTLEMEN: In my last letter I endeavored to show that "*racés are divine ordinances, established for divine ends and purposes.*" In this paper I wish to consider the question, *Is race-feeling justifiable?*

By race-feeling I mean that warm devotedness which men feel for the lineage whence they sprung; that pride in the stock from which they came forth, which binds vast masses of men into a unison of sentiment, feeling, and kinship. This, it should be noticed, is a sentiment entirely distinct from caste-feeling: for caste may exist in the same race or nation, dividing a people of identical blood, lineage, and language. Caste oftentimes separates people of the same origin. Caste implies the degradation of its victims. Caste is inexorable in its pressure upon the abject; is crushing in its segregation; fatal in all its outer results and final developments.

Race-feeling in no way implies contempt of other peoples, carries with it by no necessity the injury of other races, nor the subjugation of men of a different stock. "These be thine acts, O Romans, to regulate the peace of the world: to show mercy to the fallen; to crush the imperious!" Thus Virgil sets forth the common sentiment of a people who had the strongest race feeling of all the ancient peoples.

Race-feeling is, properly, almost entirely a subjective feeling. It regards, paradox though it seems, *itself*; is solicitous of its own life; guards with jealousy its own autonomy; reaches forth into the future for an unfailling history; and still, at the same time, can look with satisfaction at the same characteristics in other peoples; nay, in some cases, make the generous acknowledgment of their superiority.

Now, is this feeling a worthy and commendable one, or not? Is it a virtue, or is it a vice? I say, most decidedly, a VIRTUE, and the absence of a vice. Just the same as nationality or patriotism is an excellence, and the want of it pernicious; so race feeling is a virtue. What would you say of a creature who, so soon as he could care and provide for himself, should cut father, mother, and all his kinsfolk; declaring that *his* family was no more to him than any other family? Would you not call him ingrate? And is the culpability any less when this



indifference extends to that larger other family of *race*, with which a man is affiliated by blood, history, and ancestral ties?

But in truth this is a thing we never meet with in the life of men and nations. This race-feeling runs out unbidden into all the channels of intercourse between peoples of the same stock and derivation. It is an instinct which does not wait for reasoning, but which, like the needle's anxiousness for the pole, seeks its affinities wherever they are to be found, and is glad to recognize them. The Canadian of the Lower province, though under British rule, still glows with pride over the glory and renown of France; albeit he is a loyal subject of Queen Victoria. Gallic blood flows in his veins! And the keen, sensitive, almost bitter remembrances of the American cannot extinguish the pride of Anglo-Saxon blood and origin!

Now, the naturalness of this feeling presents itself to the consideration on this wise:

1. All relations carry with them the feelings and sentiments appropriate to them; just the same as the fitting leaf and seed belong exclusively to the tree of their own kind. Find the relation, and the fit and natural sentiment agreeing thereto necessarily follows. The family relation carries with it family feeling: the national, patriotism. In our ecclesiastical relations we see it abundantly in Churchism, Presbyterianism, Methodism. It comes out again in our school and college relations. Men of private education know little of that strong, almost filial love of the Harvard or the Yale man, in America; of the Oxford or the Cambridge man, in England, to their respective Universities.

Now, albeit this sentiment has all these several forms of expression, yet its source and origin is but one feeling, namely, that of family. The school, the church, the nation, the clan, is in each case a family; and the warm feeling allied to each of these relations is akin to that of kinship or consanguinity. But it is to be observed that this feeling is spontaneous, unprompted, and hence natural.

2. Race feeling springs directly from the relation we sustain to the particular stock from which we have our origin. That stock is, as it were, our great mother. We sprung from it. As all who preceded us, in that specific line, contributed somewhat to our life, our make, and being; so, we feel we have special interest in it, its interests, its history, and its future well-being. This interest is not at all times a definable one. But take the world over, and we find that, irrespective of culture, this feeling does exist, even in the rudest tribes of men, as well as among the most cultivated and enlightened. The feeling was no stronger, no more deeply real in the heart of the Roman, who exclaimed, "*Civis Romanus sum*," or in the bosom

of St. Paul, affirming, "I am of the stock of Abraham, a Hebrew of the Hebrews," than it is, this very day, in the heart of the savage New Zealander, or the bold stalwart Krooman on the Coast of Africa.

3. This sentiment of race is universal. It exists in all states of society; in all periods of time; in every quarter of the globe. Man is not where it does not exist. It is evidently so allied to humanity, that we must regard it as essentially and intrinsically human and natural, and hence a virtue.

Just here, too, it should be noticed, that one of the chief aims of society is to preserve intact, and unassailed, both the relation and the sentiment it creates in the heart of man; and that the whole force of both natural and revealed religion is used for its support and protection.

Moreover, it is not to be supposed that race feeling is a low, ignoble sentiment, belonging only to rude and primitive times, or to the lower, more degraded races. It is strongest in the strongest. It is healthiest in the healthiest. Just in proportion to man's advancement in civilization and spiritual growth, does it become mightier in the hearts of men and nations. Its naturalness is seen in the fact that it is thoroughly conformable to the most cultivated and refined states of society; that it deepens its roots in all lands, just in proportion to the rise of moral sentiment among them, and their growth in spiritual character. This very day the peoples who, with the mightiest energy, are beating down the institutions of caste in heathen lands, and removing the barriers of trade which have separated the continents: these are the very people who cherish the strongest pride of race, and cling with the greatest tenacity to the special stock from which they sprung.

This very year a Krooman, married in England, returns, after twenty years' absence, *and this in accordance with the habits of his tribe*, to the place of his birth, to see, for the last time, his country and his kin. So, in like manner numbers of New Englanders visit the "old country;" go back to the very spot whence their fathers emigrated two centuries and more ago, with filial affection and ancestral pride. It is within a recent period that an eminent American civilian made a pilgrimage to England to visit the ancient homestead of his sires; and in his journal he tells us of the emotion with which he sat down in the very pew in the old parish church in Groton, where, centuries before, his fathers had worshipped!

And the feeling which prompted the accomplished Mr. Winthrop and the rude West African Krooman was precisely the same; it was the working of that deep, innate sentiment of kin, which rules the nature and prompts the affections and desires of all men, all over the globe.

4. Finally, this feeling of race is essential to human progress. All the actual relations of human life—family, national, ecclesiastical, and race—claim perpetuity; and, in the development of humanity they secure it. This necessarily carries with it the feelings which belong to these relations. These feelings are the parents of high emotions, the springs of generous activity, the spurs to noble aspiration in races; leading them to lofty ambitions and noble endeavors. What their blood has done in past times they are to do in the future, with added zeal, and with the higher intelligence of later ages. Thus the life of nations and races is a continuous, *not* a separate, divided, segregated thing; but a stream, whose original qualities, however remote, and however primitive they may be, tell upon its mature and pristine life, when it verges, in after ages, towards the ocean of eternity!

Nothing can be more disastrous to any people than a deep, radical break in its history, however simple that history may be. It is like an immense fissure which an earthquake makes in a mountain: full of disaster; grim and calamitous in aspect! It is like a death-shock to the constitution, from which there is the rarest possibility of revival! Hence when the great emigrations of men take place, every possible effort is made to carry off as many of the limbs of olden life, however simple they may be, to the new home, and to preserve them intact under new relations, amid new scenes. And doubtless the failure of many an emigrant scheme has arisen from just this thorough break of the continuous life of a people; separating them radically and forever from the ancestral line and blood and family.

The ties and links which join a people to their ancestors and their kin are vital and priceless. It is only by carefully preserving them that such a people can reach to any high achievement, whether physical or moral. These race feelings and peculiarities are the roots of being in races, and the germs of mighty works or great moral endeavor. Break away from or disregard them, and a people lose everything marked and characteristic in their nature; sink immediately to the inferiority of a second-rate and imitative existence; and exchange, at once, without the long processes of a reverted "evolution," the broad and facile hand of achievement, for the prehensile members of a grotesque and chattering animal.

In fine, there never was a truer remark than that of Burke, applicable to the lower as well as the higher classes and estates of men—"People will never look forward to posterity who will never look back to their ancestors."

Such a sentiment as this, which runs into the life, the blood, the history, the achievements, the promise of men and races, is

not lightly to be disregarded by any people. The most assured and strong-built races of men cannot afford to eschew it. In the passage of a new race from the lowlier modes of being to a higher and more spiritual existence, it is assuredly one of those elements of power and of progress which it would be folly to repudiate. It will only be a sign of deep, inwrought, ineffaceable moral degradation, if, perchance, it should be found that the rising, unfettered Negro Race, just on the eve of running the course of moral and intellectual excellence, had no special interest in the ennobling of its blood and the elevation of its stock—a sign, which the world will not be slow in understanding, viz: that the primitive virtues have been eliminated from the moral organism of this race, and that the expectation of a future to it is a delusion and a lunacy! From this may God deliver us!

Now of what has been said above, this may be taken as the sum:

1. There is a relation which every man sustains to the whole world of mankind. Every individual is a part of common humanity. "*Homo sum humani, nihil alienum a me puto*;" and the sentiment which pertains to this relation is what is called "*human feeling*."

2. But general or universal relations do not destroy those that are limited and special. As we sustain relations in general to our *kind*, so too we sustain relations to our *kin* or *family*. And the sentiment which springs from it is called "*family feeling*."

3. But there is another family relation in which men are joined together, *outside* of the household, distinct from the control and affections of father and mother and kinsmen. This is the family relation we hold to our *nation or race*; which preserves the links of consanguinity and claims the ties of blood; but more remote, more general, than in the family proper. And the sentiment to which it gives birth, is in the one case *patriotism*, and in the other *RACE FEELING*.

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From the Gaboon Correspondent of the Presbyterian.

#### SANITARIUM ON THE WEST AFRICAN COAST.

MESSRS. EDITORS: Mr. Thomson has at last decided upon a site for his Sanitarium. I think I have stated that he has long had the plan in view of building a Christian home, at the most healthy place which could be found on the Coast, for broken-down missionaries, and he has closed up his business, and come out to devote, not only all his means, but also his own labor, to the work. After considerable exploration and consultation, he has selected an elevated situation on the Cameroons Mountain,



far above the clouds and all the malaria, and which promises all that can be desired for invigorating atmosphere. These mountains jut out upon the Coast in the centre of the Bight of Biafra, from the range which runs away across the centre of the continent, called the Mountains of the Moon, and they end in a succession of decreasing islands, which extend far out to sea. The first and largest island is Fernando Po; then Princess, off Corisco; St. Thomas, off Gaboon; and Anabon, off Cape Lopas, some three hundred miles in the ocean. Each of these islands has claimed attention as a place to recruit, but experience has not given much in their favor, and the fact that they are all under Spanish or Portuguese authority is a great discouragement to the establishing of a permanent home. Even Fernando Po has not been more healthy than the bordering mainland, and its ascent very difficult; and until the cloud-zone is passed, the fumes from the rank, decaying vegetation are very unpleasant. At Cameroons it is very different. Arriving at the English Colony on the Coast, called Victoria, you are at once upon a "rock-bound coast," among friends and civilized people. The water comes clear and cold from the springs, or rushing down the mountain in streamlets. Victoria is a most charming spot, and without going up the mountain, a more desirable place could not be found, perhaps, on the Coast. It is situated at the head of Amboise's bay, and is almost shut in by a number of rocky islands, which tower from fifty to two hundred feet out of the water, with perpendicular walls, like some ancient castle towers.

We began the ascent of the mountain December 12th, with twenty-two in our company. Two traders had joined us from Cameroons, and we had to have a large company to carry our supplies. We reached the plain above the forests the third day about noon. Here we made our camp, and began searching for the springs which Mr. Mann and Burton found on their ascent eight years ago. From the nature of the soil and rocks, being of volcanic origin, the water is rarely found on the surface at any considerable elevation.

This grassy plateau is from eight to ten thousand feet above the sea, and presents a most charming view to the weary traveler, coming up out of the forest, and accustomed to the tropical vegetation in the swampy lowlands: the fine fields of waving grass appearing very much like the fields of grain ripening for the harvest; the blackbirds and robins, and honeysuckles and clover blossoms, with plenty of honey-bees, and in the mornings a frosty, bracing atmosphere, about like our fall weather in October or November:—these made one say we were in England; another was sure these were his own native Highlands; while I could easily have awakened from sleep,

and imagined I was on a country ramble about my own native place. Everything was like something at home. The grass was our tall, blue grass, mixed with some herd grass and clover, although, when we came to examine the clover, we found it quite different in its leaves and blossom; and so with the other grasses; and also the birds, although very much like our own, and could sing even more sweetly, yet they were not the same. We were as far above the clouds, and they appeared as far below us, as from below they usually appear above us. Sometimes the white vapory mist enveloped us in the early morning, but it was never unpleasant. The atmosphere is dry, pure, and very invigorating. We performed twice the amount of labor up there, and without fatigue. After breathing that air for several days, we made the return from the summit to Victoria in one day, which had taken us three days to go up. Mr. Thomson was so feeble when we started as scarcely to be able to walk, having been in bed for several days. The first morning after we started, he was so sick as not to be able to stand upon his feet, and yet, with assistance, he reached the plateau, and so far recovered, during our short stay, that he was able to keep up with the company coming down, and said he never felt better in his life.

We were on the mountain four days, and succeeded in finding a sufficient supply of water at a small spring, high up near the barren rocks, but not until we had suffered from thirst in searching for the spring Mr. Mann found. Our guides were useless, as we could neither coax nor drive them away from the fire, and it was sad to see them shivering with the cold, without any clothing but their native cloth around the loins; yet what was painful to them was delightful to us, as the greatest cold was scarcely below freezing point. The lowest the thermometer fell during the month's stay of Mr. Mann, in the coldest part of the year, was to twenty-eight degrees, at the height of eight thousand feet. The top of the mountain is nearly fourteen thousand feet high. The dense forest reaches up about eight thousand feet; the grassy, undulating plains about two thousand more; and beyond these are the bare, rugged rocks. We were not more cheered by the success of our journey than by the very cordial interest and hospitality shown by the brethren of the London Baptist Mission at Cameroons. I take the liberty to copy a letter addressed to the members of our Mission, and also to the brethren of the Scotch Mission (United Presbyterian) at Calabar, as it expresses more than any words of mine can do.

“CAMEROONS, December 19, 1871.

“*To the Brethren of the American Mission at Gaboon:*”

“DEAR BRETHREN: Having heard from Mr. Thomson an explanation of his idea of a Christian home, open to missionaries



of all denominations, as a Sanitarium, to be situated on the Cameroons Mountain, it appears to us most desirable that aid should be offered to him by the various missions, to carry out his views on a more extensive scale than his private means would immediately allow, that so the benefits to be derived from such a home might speedily be available for a considerable number of visitors at one time. We deeply feel the blessing such a home would be in a *European climate*, protected from great variations of temperature, some eight thousand feet above the sea, within easy access to residents on the Coast. We should then be able to have two or three weeks' relaxation, year by year, in an invigorating mountain air, which would wind up, so to speak, our physical machinery, and prevent our being worn out, and so driven from our life-work for months, or perhaps altogether. We intend to write by first mail, and urge our Committee to aid by a grant, and by all means in their power, the carrying out of Mr. Thomson's plans, and we shall individually render all the help we can. If you see with us in this matter, may we urge upon you the necessity of all uniting, and uniting at once, to make this common blessing, which Mr. Thomson is determined to give us, without respect to our differences of belief on minor matters, as great and general as possible. If any of your number would like to visit the neighborhood, we shall be most glad to give you a brotherly welcome.

"In the bonds of the Gospel, we are, dear brethren, faithfully yours,

ROBERT SMITH,

QUINTIN W. THOMSON,

*Of the London Baptist Missionary Society."*

These brethren each subscribed £50, or \$250, and gave Mr. Thomson a draft for the amount, that he might be assured they meant more than words, and that he might have sufficient means at once to purchase his supplies. Our mission has placed the Elfe at his disposal for two months, and at his request I am relieved to assist him. One of the brethren at Cameroons will also give his personal assistance, and aid in the selection of the particular site, and in the location of the road. We expect also one of the brethren will aid us from Calabar. This Sanitarium seems to be so important, and Mr. Thomson's offer so generous, that we are all anxious to help him in every possible way. Even if it should be a failure, it is worth trying, merely in a financial point of view, for within the past eight months the traveling expenses of this mission, chiefly on account of health and sending new recruits, have cost you about four thousand dollars. For traveling alone, to say nothing of the great drawback to our work, just when we fairly get started, get the language, and become acquainted

with the people and their customs, being obliged to drop everything, and seek a year or two of rest in a cold climate, costing the Board about a thousand dollars each in going and returning, and temporarily supplying our place while absent; but even this is nothing to compare with the valuable lives such a place would save to our mission, by furnishing them an invigorating atmosphere, of easy access, where they could go and recruit whenever debilitated by the effects of the climate. Had such a retreat been afforded our mission for the last ten years—aye, even almost the last year!—could its value be estimated in dollars and cents? We have not felt at liberty, in the present condition of our Board, and having caused them but recently such a great outlay for this mission, to ask for a special grant to this object, but have, like our brethren at Cameroons, given what we could to assure Mr. Thomson of our interest in his generous plan. It is very desirable that Mr. Thomson should have every facility given him in this work, and that it be started upon such a scale as will insure its success, and furnish ample accommodation. He was very reluctant to accept this outside assistance, and it was only when disappointed in the immediate settlement of his business, and the magnitude of the undertaking was apparent, that he consented. I will take the liberty to say, that he is well known to the members of our Board, his home in Glasgow having for many years been the stopping place of our missionaries, and any one wishing to aid him in this work can do so through them.

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G.

#### THE LITTLE CAPE MOUNT COUNTRY.

Rev. Daniel Ware, missionary of the Liberia Methodist Conference, says of this region: "The Little Cape Mount country lies between Grand Cape Mount and Cape Mesurado, and nearly midway, having a bold and beautiful stream running through it in a southerly direction, which is navigable for large canoes and row-boats for more than forty miles, coursing its way far up among the Golahs.

"The people are mostly Veys and Deys. The country, having been free from wars for many years, is thickly populated. The chief, with whom I am residing, and who invited me here, was formerly a very notorious ringleader in most, if not all, of the wars which formerly distracted the country; but an expedition under President Roberts, in 1853, captured him and took him to Monrovia, where he was imprisoned. Since his release he has been one of the most submissive of men. He is now an old man of about seventy years, throws open his doors for preaching, and wishes his children instructed in letters and religion. His influence and authority are very extensive, and he pledges them in favor of our mission work."

From the Methodist.

**LIBERIA ANNUAL CONFERENCE.**

The minutes of this Conference, held in January last at Monrovia, are at hand, Bishop Roberts presiding, and C. A. Pitman, Secretary. The following are the statistics of the Conference:

Number of church members, 2,065; probationers, 174; local preachers, 87; adults baptized, 62; children baptized, 89; church buildings, 21; their probable value, \$13,700; number of parsonages, 6; their probable value, \$11,500; Sabbath schools, 25; number of officers and teachers, 201; scholars, 1,309; day schools, 15; day-scholars, 450; volumes in library, 1,127; amount collected for the support of the Gospel, \$783.

Much attention was paid to the question of extending the work among the natives. They adopted the following resolutions:

"And though we are of the firm conviction that these societies, which feel the loss of the services of their pastors who have for so many years served them, yet we believe that the time has fully come when something more should be done for our heathen brethren.

"*Resolved*, 1. Therefore, in view of your convictions, as expressed above, as also of the unanimous willingness and readiness of the members of this Conference to go to the heathen for the purpose of laboring among them as missionaries, that the Bishop be requested to occupy such openings among the heathen as are now specially inviting attention, especially the two mentioned in the journal of Brother Ware.

"2. That it is the opinion of Conference that, in order to succeed in our work among the heathen, means sufficient for the establishment permanently of good, spacious, and comfortable buildings on the several stations as may be occupied, are highly essential, and that this fact be specially commended to the Board."

The Conference also took measures toward originating a Biblical Institute for the Liberia Conference. From the report of the Committee on the State of the Work, we make the following extracts:

"The work on the CAPE PALMAS DISTRICT during the year has prospered; the Lord by His Spirit has visited Zion at this place in the conversion of some seventy souls, who have been received in the churches as probationers.

"BASSA DISTRICT.—The work here is in a healthy condition. Although there have been no remarkable revivals, yet the Church holds her own, and is still praying for better times.

"SINOE DISTRICT.—The work here during the year has had

no special marks of revival in the conversion of souls, but the Church is doing the best she can in the spread of the Gospel and holiness of heart. The natives in the interior of the country are crying daily for a 'God-man' to be sent to them; this we hope will be done as soon as practicable by the proper authority.

"ST. PAUL'S RIVER DISTRICT.—The work on this district during the year has been faithfully discharged by the brethren. There has been no marked revival or accession to the Church."

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From the Liberia Republican, May 25.

### A STEAMBOAT RIDE ON THE ST. PAUL'S.

BY ONE OF THE PARTY.

Having been honored by His Excellency, President Roberts, with an invitation to make one of a party of gentlemen to accompany him on a pleasure excursion up the St. Paul's river, in the little steam launch that lately arrived out on the steamer from England; on the morning of the 9th instant, I was on the wharf in due time, and found that President Roberts and Cabinet, Hon. J. Milton Turner, United States Minister Resident, Hon. W. F. Nelson, Mayor of the City of Monrovia, Col. B. P. Yates, and several other gentlemen, had, like myself, concluded to trust their lives and fortunes to the little steamer for a few hours. Ex-Presidents Warner and Payne, who had also been invited, declined to go.

We started from the wharf about 8 o'clock A. M. After the usual remarks made by voyagers up the Stockton creek about the beauty and variety of the flora and fauna and our African scenery, our attention was called to the ease and beauty with which the little craft was gliding through the water, and we began to discuss the great advantages that it would be to our people to have steamboats on our rivers.

As we began to draw near to New Georgia, and at a suggestion from Col. Yates, our engineer, Mr. Brown, touched the whistle, and the forest re-echoed to a sound that, as I suppose, was heard then in those woods for the first time since the day that "man became a living soul." The people crowded to the banks of the creek, waiving their handkerchiefs and clapping their hands with joy and surprise at seeing a boat propelled by steam, passing along on its way to the St. Paul's river.

In a short while after we came to the long, straight stretch of water, and we could see, about a mile ahead of us, the high banks of the St. Paul's, looking like the hanging gardens of Babylon suspended in the air. The engineer again sounded



his whistle, and we could see the people on both banks of the river looking with surprise and pleasure at our little vessel, as she glided along like some living creature, with the hot breath from its fiery lungs pouring out of its iron nostrils. I requested our friend, the Colonel, to launch out into the deep, that we might have a good view of both sides of the river as we passed up the St. Paul's between Virginia on the left hand and Caldwell on the right.

Whilst I was reflecting, the steamer was holding on her way against wind and tide, and soon brought us in sight of the beautiful mansion and premises of Bishop Roberts. This place makes a fine show on the river front, and doubtless is under good cultivation. I think that the President intended to stop here to see his brother, but learning that he was not at home, we did not stop, waving our hats and handkerchiefs in return to the smiles and friendly token extended to us, or to the steamer, by the ladies of the Bishop's family.

I find that we are passing the residences of the Rev. J. W. Blackledge on the one side, and the farm of our fellow passenger, Mayor Nelson, on the other. We had left Rev. Blackledge at Monrovia, but were greeted with waving of handkerchiefs by the ladies of his residence; and one of the inmates, as if thinking that a handkerchief was not equal to the occasion, flaunted a large white tablecloth or sheet from an upper window.

It is to be regretted that the President's intended trip up in the little steamer had not been made generally known, for then the people would have been on the lookout for us, and many would have been gratified with the sight of both the President and the steamer, who now may never have the pleasure of seeing either. Mayor Nelson expressed his regret that he had not been better informed, so that he might have made preparations to give us some refreshments at his farm—and he knows how to refresh the weary traveler, and also has the means, which two things must necessarily go together to produce that effect, but unfortunately for some of us, we cannot often make those two ends meet.

We shortly reached the residence of Rev. A. F. Russell, and soon had the pleasure of his company on board, where he was greeted with pleasure by all the company; for he is one of those men who, while speaking the truth without fear or favor, has a way about him that makes you like the man whether you will or no. He made the rest of the journey pass very pleasantly by his racy jokes and his reminiscences of old times.

Soon I find we are passing the beautiful town of Clay-Ashland, formerly called Kentucky. We did not stop to look

at the town, but from the appearance of the houses near the river, I should judge that the people of that community are in a prosperous condition. In a few moments we were at the waterside of what formerly was called Hooper's farm. It was once owned by my old friend Allen Hooper, but has since passed into the hands of Mr. Henry W. Johnson, Sr.

We soon started again, and in a few moments found ourselves approaching the great sugar farms of the St. Paul's river. After passing the farms of our friends N. E. Dixon, on the left hand, and of D. J. Beams, on the right, as we passed up, we came in sight of the sugar plantations of Messrs. Jesse Sharp, M. T. DeCoursey, and W. S. Anderson, and far in the distance we could see the farm of Mr. Augustus Washington, whose residence would be the end of our day's journey.

As we passed the farm of Mr. Sharp, we saw that he had erected a new dwelling since we were last up the river, and his place looked as though its owner knew how to work and also how to profit by his labor. There are but few men in our country who work harder than friend Sharp, few, if any, who have been more successful; and but very few, if any, who can boast more truthfully of being the authors of their own success. Next we came to the beautiful residence and farm of Mr. DeCoursey, who is another self-made man, like Mr. Sharp, and one who we know has labored long and patiently to get his farm in a paying condition, and we are happy to see that he is now realizing the old saying, that "To patient faith the prize is sure." Whilst I am reflecting upon the success thus far of my friend, and wishing continued good fortune to him and his partner in business, Dr. C. B. Dunbar, and wishing that we could stop to take a look at their new steam mill lately got out from England, we are gliding swiftly along, and are now passing the fine residence of Mr. W. S. Anderson. This is one of the finest buildings in all Liberia, but since he has moved his sugar mill back on his farm, all the life and bustle that used to be so conspicuous to persons passing on the river is gone, and the place has an appearance of desolateness that does not at all comport with so fine a dwelling.

A few moments more, and we have reached the large sugar mill of Mr. A. Washington, once known as "Lloyd's Mills." Here we found Mr. Washington ready to receive us, and to conduct us to the mill, which he had working that day for our special pleasure, as that was not the regular day for grinding cane. This mill is so large, that they cannot work it more than once or twice a week, for they cannot keep it supplied with cane. The mode and means of conveying the cane from the farms to the mill are so very tedious, that it will take a week to get as much cane to the mill as it can grind in a day,



This mill was ordered from the United States, and erected here by the celebrated Leo. L. Lloyd, of ambiguous origin, doubtful history, and uncertain future. I hear that he is now in the United States, fooling the people out of their money, by telling them unconscionable lies about himself and this country.

After feasting our eyes with the movements of the iron horse and his power when harnessed to machinery; and having given Minister Turner a few moments to stroll out on the farm to look around, we started to go up to the residence of Mr. Washington to get some refreshments, which his good lady, with her usual hospitality had hastily prepared for us. The President, with his usual promptness, went to the table at once when invited, and having discussed in silence the eatables for some moments before the others could make up their minds to leave all other matters and attend to the inner man, he announced that he would give us ten minutes to stop, and this caused us to fall to work after the manner of the passengers on the railway, when the cars stop at a watering station to let the iron horse get a drink.

Soon after we started on our homeward way, and went at a rapid rate down the river. We soon passed Mr. Thomas Howland's large building, which makes an imposing show from the river; next we saw the pleasant-looking residence of Mr. G. R. Brown, just opposite to Mr. DeCoursey's, and next the once prosperous farm and sugar mill of Mr. W. W. Cooper. On we went past Clay-Ashland to the residence of Mr. Russell, and having stopped a few moments to put him ashore, we kept on our way, and were in a short time down to Stockton creek. We landed at Monrovia about 6 o'clock p. m., much pleased with our trip, and gratified with the general appearance of prosperity that we saw along the river.

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From the Liberia Republican, May 25.

#### DE OMNIBUS REBUS.

The Presbyterian church in this city is without a pastor. The Rev. Amos Herring has removed to Grand Bassa to establish and preside over a church there. Elder D. B. Warner, who undertook to supply the pulpit, has completely failed in health. A few Sabbaths ago he fainted and fell just as he was opening service. A call will be sent, we understand, to some part of the United States.

During the month of April there were several disastrous fires in the settlement of Virginia, St. Paul's river. A little girl, daughter of Mr. Theophilus Walker, was burned to death.

The importation of workmen, as coopers, sailors, and ship-carpenters, from Sierra Leone and the South Coast English settlements, is increasing.

Prince Boyer, of Trade Town, has gone quite blind. He must be now quite over seventy years of age.

Mr. J. M. Priest, Jr., son of Rev. J. M. Priest, sailed hence in the bark "Thomas Pope," on the 16th instant, for the United States, to prosecute his medical studies. Mr. Priest is a fine young man of twenty-two years old. We wish him all success. Since, the county from which he hails, has, since the death of Dr. Snowden, no physician.

MARRIED.—*Crusoe—Moore*.—Mr. John L. Crusoe to Miss Rachel R. Moore, on the 2d instant. Mr. J. L. Crusoe is senior member of the firm of Crusoe & Bro., Grand Bassa. The ceremonies were performed by Rev. J. W. Blackledge, and took place at the house of the bride's father, G. Moore, (G. Moore & Son,) at 2 o'clock p. m., after which the groom, with his bride, followed by most of the guests and the father of the bride, proceeded to the beach, where they embarked on board Mr. Crusoe's brig, the "Theodorus," for their home, Edina, Grand Bassa. Mr. Crusoe is the United States Vice Consul at Grand Bassa. Mayor Nelson displayed his city flag, with his code of signals answering. Among the guests were President Roberts; Hon. J. Milton Turner, the United States Minister Resident; Secretary of State H. R. W. Johnson, (who is uncle to the bride;) Professors Freeman and Ferguson, (Liberia College;) Secretary of the Treasury, H. W. Dennis; Colonel Yates, and Rev. H. E. Fuller. Mayor Nelson was unavoidably absent.

Nothing of marked interest has transpired. In agriculture the gathering in of the coffee, sugar, arrow-root, and ginger crops shows at least no decline from last season. If exact comparative statistics could be gotten at in our trade and commercial affairs, we are sure that the month's imports and exports would show a favorable increase over that of the same time last year. Foreign merchandise is now quite plentiful in market, with prices, as to such goods as are used in our coast-wise and interior trade, comparatively improving in cheapness. The Dutch house of H. Muller & Co., (Rotterdam,) which heretofore has been doing a rather transient business, has taken over the store premises of D. B. Warner, and regularly established in this city under the business management of Mr. H. J. G. Modderman. The season for the Coast products of palm oil and kernels is just opening, and is looked for to be, in the language of the traders, "a splendid one," and coasting craft are pushing out.

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From the Liberia Republican, May 25.

#### SHIPPING AT MONROVIA.

DOMESTIC ARRIVALS.—April 2: Schooner A. Lincoln, McKellar, Cape Palmas, in ballast, to McGill Bro. April 8: Schooner Hope, Jordan, Bassa, African produce, to H. C. Criswick; Schooner Cupid, Curd, from leeward, with palm oil and kernels, to McGill Bro.; Schooner Ah, Dyson, in ballast, from

Sinoe, to McGill Bro.; Cutter Mary Jane, Winston, with oil from leeward, to McGill Bro. April 12: Schooner Ah, Dyson, from Junk, camwood, lumber, and oysters, to McGill Bro. April 13: Schooner Foot Prints, Brown, from leeward, oil and kernels, to Sherman & Dimery. April 14: Schooner M. H. Roberts, Carney, from repairing at Sierra Leone, to Sherman & Dimery. April 17: Schooner Ah, Dyson, from Bassa, in ballast, to McGill Bro.; Schooner Apprentice Boy, Parker, from leeward, oil, to Henry Cooper; Schooner William Brooke, Watkins, from leeward, oil, to C. T. O'King. April 19: Schooner Fisherman, Ludlow, from leeward, oil and kernels, to D. B. Warner. April 22: Schooner A. Lincoln, McKellar, from Bassa, in ballast, to McGill Bro. April 26: Schooner Hannah Marshall, Jumbo, from Marshall, E. W. Wright, owner, on board, with oil, oysters, and lumber; Schooner Enterprise, Parker, [P. C.,] from leeward, with oil and kernels, to Parker & Stubbenfield. April 27: Schooner Foot Prints, Brown, from leeward, with oil and kernels, to Sherman & Dimery. April 29: Schooner Hope, Jordan, from Grand Cape Mount, rice, oil, and kernels, to R. J. B. Watson; Brig Theodorus, Williams, from Bassa, outward, English cargo, to Crusoe Bro., J. L. Crusoe on board. May 4: Schooner C. D. Lewis, Smith, from leeward, oil and kernels, to W. F. Nelson. May 7: Schooner Fisherman, Ludlow, from Marshall, oil, to D. B. Warner. May 15: Schooner Apprentice Boy, Parker, from leeward, with oil, to H. Cooper. May 16: Schooner S. J. Ash, Ash, from leeward, with oil and kernels, to H. Cooper. May 18: Schooner Fisherman, Ludlow, from windward, with oil, to D. B. Warner. May 20: Cutter Masonic, Colson, from Robertsport, freight for H. C. Criswick.

STEAMER ARRIVALS, DEPARTING SAME DAY.—April 5: Loanda, Folland, from Liverpool; Benin, from Cape Palmas. April 11: Lagos, from Liverpool. April 23: Roquette, Griffiths, Liverpool. April 25: Volta, from Cape Palmas. May 5: Congo, Sullivan, from Liverpool. May 7: Loanda, Folland, from Bassa. May 12: Biafra, from Liverpool. May 14: Lagos, from Cape Palmas. May 23: Liberia, from Liverpool.

FOREIGN DEPARTURES.—April 2: Afrikaan, [b,] Van Durn, for Grand Bassa. April 3: Thomas Pope, [b,] Richardson, for Grand Bassa. April 26: Brig Lizzie, Davies, for Marshall. April 29: Carl, [b,] Stockeus, for Hamburg. May 1: Albert, [b,] Webber, for leeward. May 6: Albert, [b,] Webber, for Boston. May 16: Thomas Pope, [b,] Richardson, for New York.

VESSELS LOADING.—“Theodorus,” at Bassa, by Crusoe Bro.; “Lizzie,” at Bassa, by H. C. Criswick; Schooner “Cupid,” by McGill Bro.

CLEARINGS.—Bark “Thomas Pope,” Richardson, master, for New York, sailed hence on the 16th instant, having a cargo of 34,529 lbs. of coffee, 107 tons of camwood, and 250 lbs. of ivory, and 18 passengers. Bark “Albert,” Webber, master, for Boston, on the 6th instant, having a cargo of 50,000 gallons of palm oil, 80 tons of camwood, 25,000 lbs. of coffee, 1,000 lbs. cocoa, 2 tons of junk, and 5 passengers.

From the Advance Supplement.

# A SONG OF YEARNING.

BY REV. J. K. NUTTING.

*"The hearts of many of our best pupils are wonderfully turned toward the land from which their ancestors were torn by violence."*

Afric, Afric!  
Over the sea,  
Hear the hearts that are sad for thee!  
Hear the song of the souls that mourn  
Over the woes which thou hast borne,  
Slow, as the ages have onward worn:  
While the wave sings soft to thy darkling shore  
And the winds bear aloft forevermore  
The refrain still,  
"How long, how long,  
In the Holy Will  
Of the Wise and the Strong?"

Afric, Afric!  
Over the sea,  
Waiteth a word that shall set thee free!  
Waiteth the hope of an eager band  
Yearning for thee, O mother-land!  
Hearing, from far, as they listening stand,  
How the wave sings soft to thy palmy shore  
And the breeze bears aloft forevermore  
The refrain still,  
"How long, how long,  
In the Holy Will  
Of the Wise and the Strong?"

Afric, Afric!  
Over the sea,  
Sons and daughters of thine are we,  
Voices are chanting to us and to thee,  
"Rise up! Rise, in your joy! Be free!  
Walk in the Lord's own liberty!"  
Till the wave sings soft on the golden shore  
And the winds bear aloft forevermore  
The refrain still,  
"O! sweet and strong  
Is the Holy Will,  
Though it tarry long!"

Afric, Afric!  
Over the sea,  
Christ has carried the cross for thee;  
Yea, for thee was he cold with wet,  
With the scalding tear and bloody sweat;  
Can we live by his death, and yet  
Thee, O land of our lives, forget?  
While the wave sings soft on thy golden shore,  
And the breeze bears aloft forevermore  
The burden still  
"How long? How long,  
In the Holy Will  
Of the Wise and Strong?"



Afric, Afric!  
Over the sea,  
We come, with a light and a hope for thee,  
Blessing for thee, so long unblest:  
Balm we bring for thy bleeding breast,  
Peace we bring, and a welcome rest.  
Let the wave sing soft to thy waiting shore,  
And the breeze bear aloft forevermore  
The refrain still  
"O, sweet and strong!  
Is the Holy Will,  
Though it tarry long!"

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#### THE AMERICAN COLONIZATION SOCIETY IN NEW LONDON, CONN.

Rev. Mr. Haynes, a District Secretary of the above-named Society, preached in the First Congregational and First Baptist churches Sunday, and has since been making collections for the Society with more than the usual success. Since emancipation, large numbers of the colored people have applied for passage to Liberia and been sent, and the number of applicants now amounts to 3,000. Mr. Haynes claims that whilst the great masses of the colored population must remain here, such of them as want to go to their fatherland ought to be aided for their own good, and especially for the good of the infant Republic of Liberia and the African Continent. He showed in his discourses that the mortality of white missionaries in Western Africa has been very great, whilst the negroes sent from this country have found the climate congenial. He stated that the population of Liberia is now 600,000, whilst the Society has sent in 55 years over 15,000, and that Christians are feeling more that it is now demonstrated that the great compensation of slavery in this country, as bad as it was, in the mysterious providence of God is clearly the redemption of Africa, and that it is the prerogative of the Almighty to bring out of the greatest evil the greatest good.—*Daily Star*.

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#### COLONIZATION MEETING IN NEWBURYPORT, MASSACHUSETTS.

A few Sabbaths since the Rev. D. C. Haynes presented our cause in the First Congregational church, Newburyport, Rev. James Powell, pastor, to a large and interested audience. Besides the usual matter of such a discourse, allusion was made to the fact that a beautiful bark had just been launched in that city, called the LIBERIA, which was a discourse of itself of our work in Africa. The Liberia, owned by a New York firm, and designed for the Liberian trade, being elegantly finished

in black walnut, for carrying passengers, is an out-growth of our work, and a tangible demonstration of its success. The fact that so fine a ship has been constructed by the enterprising owners, with such a name, and for such a purpose, shows a proper appreciation of the great work we have done in Liberia. And yet the Liberia is only one of several vessels, in this and other countries, finding remunerative employment in intercourse with that long-neglected continent; and still more, there is ample evidence that the present commerce with Liberia is but the beginning of a world-wide enterprise in that direction. It will be seen at once that this is a correct view of an important subject, and its influence was not lost upon the audience. We beg to extend the argument as far as our circulation can carry it, as to ask all readers to aid us with means to crowd the Liberia with emigrants on her first voyage.

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#### IMMIGRATION INVITED.

There is not a settlement in Liberia that is not in urgent need of intelligent population from abroad to help to do the great civilizing and missionary work on hand. And there are many highly advantageous localities within and adjoining that Republic, where an enlightened community would be welcomed, and much good result to the immigrants and to the native tribes.

We have received petitions from various parts of Liberia, pointing out their several attractions to the people, of color of the United States who desire a free and happy home. These it has been deemed unnecessary to publish; and we only give place to the following letter, of a similar character, because of the earnest request for its publication by the well-known citizen of Liberia to whom it is addressed, now on a visit to this country, and because of its very practical and well-expressed sentiments.

#### LETTER FROM CAPE PALMAS.

HARPER, CAPE PALMAS, MARYLAND COUNTY,  
REPUBLIC OF LIBERIA, *March 2, 1872.*

DEAR SIR: We hail with pleasure the information you have been pleased to communicate to us, and we avail ourselves of the present opportunity to express to you our high appreciation of your energetic efforts for the interest



of our country, and more especially for our own home—Cape Palmas. It affords us great pleasure, in this connection, to learn the probability of a large accession to our number by a company of our brethren from the United States.

Through you we would say to them, as well as to all other good and industrious persons among them or of other parts of the United States, who are desirous of casting their lot with us, that we stand ready to welcome them on their arrival among us: and that, while as an inducement we offer them a country where political and social privileges are nowhere to be found as pure and free for them, and whose resources and natural advantages are second to no other, we nevertheless feel that we would be acting altogether unjust to their true interests and happiness did we fail to apprize them of the fact, that, while such is the case and ours is so rich and free a country, *it is yet young and undeveloped.*

Nor should any of them, in their calculations, expect on their arrival to find things in the same improved condition to those in the United States; for such is not the case. Nor must they forget that here, as elsewhere, the farmer needs his implements and the mechanic his tools. In fact, all the articles ordinarily used in the various occupations of civilized life are required here. Let them come with the determination to toil even as the honest and diligent workman does in other parts of the world, and they will surely reap the fruit of their labors.

With regard to food and general articles of produce, we need not say more than this: That the first plentifully abounds and is to be had, by the industrious seeker, in the greatest variety, and he need never fear hunger nor experience want in this respect; secondly, the climate is of so favorable a nature, that vegetation flourishes all the year round. Especially is this the case interior-ward, and in the region of the noble and beautiful "Cavalla."

We deem it unnecessary to enter into further details, since we feel satisfied that your well-known sagacity and experience will enable you to afford every possible satisfaction to any and every anxious inquirer.

With the assurance of our very high regard and appreciation of your energetic efforts for the cause of immigration to our shores, we remain, dear sir, your esteemed fellow-citizens of the County of Maryland,

his JOHN $\bowtie$ COATS, <i>Chairman.</i>	J. W. ASHTON,
mark. C. H. LEE,	his ISAAC $\bowtie$ YANCEY,
	mark.
E. H. A. DENNIS, <i>Secretary,</i>	
<i>Committee for the Citizens of Maryland County.</i>	

Mr. JOHN W. GOOD.

#### STILL ANOTHER APPLICATION.

The desire to remove to Liberia continues to find expression—the most recent application received from any considerable number of persons being from one hundred and sixty-two of

the colored residents of Sparta, Georgia. The success of the company which went out from this place in May, 1868, is doubtless the principal cause in producing the following self-moved appeal for passage:

LETTER FROM SPARTA, GEORGIA.

SPARTA, HANCOCK COUNTY, GEORGIA, *June 17, 1872.*

*To the American Colonization Society.*

GENTLEMEN: We lay this our petition before your honorable body, praying that you will take it under earnest consideration, as we are now ready to return to the land of our forefathers. We humbly pray that the Society will give us this fall a passage to Cape Palmas and settlement at New Philadelphia, as we are anxious to join our relatives and friends who are there waiting to greet us on our arrival. We have in our number some of the best farmers and mechanics in this State. We all want a permanent home, which we believe we can never get until we reach our own land—Africa. We hope soon to hear what conclusion your honorable body have arrived at, so that we will know in time what to do. Our total number is one hundred and sixty-two persons, nearly all in families. Mr. Allen Yancey is at the head of our party.

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LETTER FROM PRESIDENT ROBERTS.

MONROVIA, *May 1, 1872.*

DEAR SIR: I duly received your esteemed favor of February 9th, and though a most difficult task has been placed upon me, I must thank you for your kind congratulations on my resuming the Presidency of Liberia and for your best wishes for my success in the public administration.

I have come to the Government, as you are aware, under peculiar circumstances, and at a time when I could have wished to escape the weighty responsibility which the position, especially in view of all the attending circumstances, necessarily imposes. But I have strong faith in the fostering care of a wise Providence over Liberia. I cannot rid myself of the belief that God designs to accomplish a great work in Africa and for Africa, through the instrumentality of Liberia.

We are doing what we can to correct public abuses; to establish system in the management of national affairs, and to restore confidence in the ability and integrity of the Government. We find this an arduous task, taxing our energies to the utmost. Happily, however, I think we are making some progress.

I thank you for the kind assurance that the Society will co-operate with us in our efforts for the up-building of Liberia and the redemption of Africa. It is a glorious work, and worthy of Christian sympathy and benevolence.

Very truly, yours,

J. J. ROBERTS.

## OUR LIBERIA CORRESPONDENCE.

MONROVIA, *May 16, 1872.*

In reference to the escape from jail and drowning of Ex-President Roye, I have to state, that for a about a week his trial had been going on before the court. On Saturday afternoon, the pleadings being gotten through, the case was submitted, and the jury retired to make up their verdict. They returned late in the afternoon, with their verdict made up, finding Mr. Roye guilty of the charges against him. Mr. Roye was present, and after the verdict was delivered, he was taken back to jail. The sentence was to be passed upon him the following Monday. That night, between the hours of seven and eight o'clock, he and his son, who were in the same room, having by some means provided themselves with a rope for the purpose, broke open a window in the attic of the jail, and lowered themselves down by the rope, which they left tied about the window. They had got as far as Krootown before it became known that they had escaped. They tried to get Kroomen to carry them off in a canoe, and failing, they then secreted themselves in the thick bush about the Cape. All Saturday night, after it became known that they had escaped, police guards made diligent search for them, but could not find them.

About half-past two o'clock on Sunday afternoon, a naked man was seen to emerge from the bushes about the Cape, with something like a bag tied round his waist. He ran down to the beach and plunged into the water, and attempted to swim to a foreign boat that was anchored outside the surf a short distance from the beach. Before reaching the boat he was seen to go down under the water. The Liberian who witnessed this was at Krootown at the time, and he with some Kroomen, who also saw this, repaired immediately to the place, which was about a quarter of a mile or less from where they were. A canoe was obtained, and Kroomen went out, dived down to bring up the sunken man, who was by this time dead. On raising the body to the surface of the water, it was found to be that of Ex-President Roye. Young James W. McGill went out in a canoe to assist in bringing the body to shore. The Kroomen who had dived and brought up the body said that it had a large stone tied to its waist, and that the stone must be cut loose before the body could be gotten out, and at the same time let it go to the bottom again. Young McGill, not suspecting anything, gave the Krooman his knife to go down and cut the stone, as the Krooman said. This being done, the body was then brought again to the surface, put in a canoe, and brought to the beach.

When the circumstances attending the drowning of Ex-President Roye became known, some said he had committed suicide. But others suspected that what the Kroomen called a stone must have been money tied around him. Before an investigation of the matter could be had and a search made, the Kroomen managed somehow to get the bag of gold, which it really was, out of the water, and divided it among themselves. This came to the knowledge of the authorities by a Krooman, who was dissatisfied at the portion they

gave him, and he told the authorities all about it. Eighty-one pounds in gold was got back from some of the Kroomen. The principal ones, who had the bulk of the money, went off immediately in their canoes with the money, and have not been heard of since. It was supposed that some of the officers about the jail aided Mr. Roye in making his escape, but nothing certain has been ascertained. An inquest was held on the body on Sunday afternoon, and on Monday morning the funeral took place.

Young Roye got separated from his father on Saturday night, and they never met again. Young Roye was found in the bushes on the Cape, about 4 o'clock on Sunday afternoon, and was arrested and carried back to prison. He has been subsequently tried on the charge for which he was imprisoned, and acquitted. But the charge for malversation in office had not been tried before he ran off and is gone to England.

The last emigrants are in pretty good health, and the Georgia people are driving ahead finely in establishing themselves.

### Receipts of the American Colonization Society,

*From the 20th of June to the 20th of July, 1872.*

MAINE.		ILLINOIS.	
<i>Freeport</i> —Mrs. Sarah A. H. Hobart.....	30 00	By Rev. Geo. S. Inglis, (\$27.95.)	
MASSACHUSETTS.		<i>Carrollton</i> —Coll. Bapt. Ch., \$8.95;	
<i>Andover</i> —"Friends of Africa,"		Coll at Coloniz'n Meeting	
by Rev. Dr. Tracy.....	10 00	Presb. Ch., \$6; Robert Pierson,	
NEW YORK.		\$1.....	15 95
By Rev. Dr. Orcutt, (\$95.00.)		<i>Vandalia</i> —Matthias Felwon, to-	
<i>Poughkeepsie</i> —Mrs. M. J. Myers,		towards sending a Missionary to	
\$30; S. M. Buckingham, \$15; H.		Liberia, \$5; J. N. McCord &	
L. Young, John P. Adriance,		Bro., F. Remann, ea. \$2; W.	
Dr. E. L. Beadle, ea. \$10; Geo.		J. Holt, G. W. Brown, David	
Corlies, C. P. Adriance, Geo.		Palmer, ea. \$1.....	12 00
P. Pelton, ea. \$5.....	90 00		27 95
<i>Nyack</i> —Rev. A. M. Wylie.....	5 00	FOR REPOSITORY.	
	95 00	NEW YORK— <i>New York City</i> —	
NEW JERSEY.		Rev. Jacob Rambo, to April 1,	
By Rev. Dr. Orcutt, (\$129.72.)		1873.....	1 00
<i>Newark</i> —Collection First Presb.		NEW JERSEY— <i>Newark</i> —Rev. J.	
Ch., \$40.46; Second Presb. Ch.,		C. Groth, in full.....	50
\$50; Third Presb. Ch., \$39.26....	129 72	PENNSYLVANIA— <i>New Castle</i> —	
PENNSYLVANIA.		Mrs Josiah Stevenson, to July	
<i>New Castle</i> —Mrs. M. A. McMil-		1, 1873, by Rev. R. McMillan....	1 00
lan, by Rev. Robert McMillan.	10 00	NORTH CAROLINA— <i>Concord</i> —L.	
<i>West Chester</i> —Rev. Alfred Elwyn.	1 00	S. Blakeney, to July 1, 1873, by	
	11 00	J. A. Phifer.....	1 00
DISTRICT OF COLUMBIA.		KANSAS— <i>Fort Scott</i> —Marshall	
<i>Washington</i> —Miscellaneous.....	138 00	Eddy, to October 1, 1872.....	1 00
LOUISIANA.		Repository.....	4 50
<i>Franklin</i> —Legacy of John M.		Donations.....	303 67
Rice, by Donelson Caffery,		Legacy.....	4,750 00
Admr.....	4,750 00	Miscellaneous.....	138 00
		Total.....	\$5,196 17



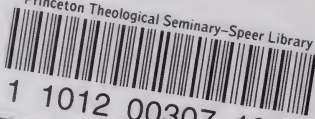




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